WE WANT OUR PEOPLE TO THINK FOR THEMSELVES — GARVEY

ABENG

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SIGNPOST

NOT YET FREEDOM

No one should be surprised that the Anguillans, through their elected leader, Ronald Webster, are once more protesting against the manner in which the "agreement" between themselves and the U.K. negotiated at the point of British bayonets about two weeks ago, is being implemented. As with the agreements of July 1967 and February 1969 when the West Indian Governments conspired with Britain to use British troops against the Anguillan people, the people have once again rejected the high-handed attempts of the British and their arrogant Civil Servant, Lee, to control them.

Now the Great White Chief, Lord Caradon, has had to return to Anguilla, and it is reported that Webster wants a West Indian, probably Jamaican, Civil Servant to come and advise the people of Anguilla.

But will any West Indian Civil Servant who goes to Anguilla help the people of that country, or will he find himself acting as Caradon's house-slave in helping the British Government to implement the latest "agreement"? For every time the West Indian Governments have got together with the British to discuss Anguilla, they have revealed their impotence by agreeing to everything that the British want and then, after the British have gone, bawling out that they disagree.

Why have the West Indian Governments since May 1967 not got together without the British, and agreed to offer the Anguillans economic, technical, political and administrative assistance? Why was the University which exists to help the people of this region, not offered during the two years of Anguillan independence, to assist the Anguillans in drawing up plans for the economic and social development of the island?

Any Jamaican Civil Servant who goes to assist Webster and his colleagues must be told:

1. To give them absolute support for their demand that the so-called Commissioner Lee be sent back to his country.
2. To support them in their demand that British troops must go.
3. To tell the British Government that the self-determination and independence of the Anguillans is a fact. What political and financial arrangements the Anguillans wish to make to maintain that independence is for them to decide.

Any arrangement that does not satisfy these demands will be a betrayal of the people of Anguilla and of the West Indies.

PROTEIN-CALORIE DEFICIENCY IN EARLY CHILDHOOD

Moderate protein-calorie malnutrition in a pre-school-age child, showing body disproportion (large-seeming head, small chest, thin limbs, long-seeming body and feet)

MALNUTRITION KILLING TOO MANY CHILDREN

Dr. H.C. Dyer of the UWI Department of Social and Preventive Medicine has revealed the terrible facts that the toll of malnutrition is taking in this country. He was addressing a luncheon of the Home Economics Association last week.

Dr. Dyer said that too many children in Jamaica are dying of malnutrition. Too many are being admitted to hospitals, suffering from malnutrition. And too many children are below generally accepted standards of weight for their age.

Dr. Dyer referred to the results of a survey done by the University in the corporate area. According to the survey at least one of every ten children dying under 5 years died because of malnutrition. He also added that at least one of every four Jamaican children is underweight.

Although Dr. Dyer did not refer to this, there is evidence that the state of chronic malnutrition applies to older children and adults as well. From scraps of evidence published by Government, our average consumption of most nutritious foods seems to be only a quarter of what it should be. The average Jamaican gets only 1½ lbs. of fresh meat and 2½ lbs. of milk plus 5¼ ounces of butter, 3 ounces of cheese and 3 eggs a month.

Those are average figures. The well-off get a lot more than these averages and poor people get a lot less. Since the poor are the majority of people, these averages don't tell the full story.

BRAIN DAMAGE

Another distressing aspect of the state of malnutrition among children is that there is now convincing medical evidence that those malnutritioned children who manage to live grow with underdeveloped brains. So we are penalizing future generations by present national neglect. **It is nothing short of national irresponsibility that not one political leader (of either side) has expressed public concern over the matter.**

IDLE RESOURCES

The main lesson, however, is that something is definitely wrong with any economic system which, like ours, cannot supply enough food to sustain the life of its people, while a quarter of our farm land and a quarter of the labour force are unused. While 200,000 acres are kept idle by foreign bauxite producers, while another 200,000 acres of the best agricultural land is held by sugar companies to produce a commodity with no nutritional value and which cannot be sold abroad without strings.

NEED FOR CHANGE

No one can deny that a system which produces such a situation needs to be changed. **But all the big shots in the system seem to be more concerned with preserving the system than with improving the welfare of poor people. For them it is system first, people second. So welcome foreign investors!**

QUESTION TIME

"We would like to ask the public this one question about this our so-called Prime Minister who goes away when he feels a mind and come back when he feels. The question which the Abeng is about to ask is whose money does Shearer take and go out of the country and come back, is this money belong to him or is the peoples of this country money? (We would rather say then the tax payers money.) He had left on the 3.4.69 to the U.S. on private business. If Mr. Shearer want to go on private business as what he called it, he must therefore take his leave and then he goes wherever he want to go, nobody can stop him that time. But while in his Ministry of the country in which his portfolio falls as Prime Minister, Minister of External Affairs, and Minister of Defence at a time like this when the country was celebrating Easter, anything can happen. What kind of man is this? But we want to tell him and his colleagues that the day will come when he will want to leave this same country and he has to come and ask us question about his departure out of this country."

SPANISH TOWN

"Some are whispering that we are dangerous. We don't care if we are. If to speak our thoughts freely and fearlessly—if to advocate the equal rights of all citizens—if to denounce oppression and wrong—if to teach the class to which we belong their rights and privileges, as well as their duties and responsibilities—if to do these is to be dangerous, then we wish to be dangerous as we can be and no power can arrest our action in this direction."

(Robert Love, Editor of the 'Jamaica Advocate' – Sat. 18th May, 1895.)

McNEILL & LANGDON WILL YOU NEVER LEARN

ON TUESDAY 25TH OF MARCH at approximately 7:20 a.m. as I was about to enter my bathroom, seven plain-clothes policemen, some of whom were armed with guns, came to my apartment. Responding to the knocking, I opened the door gently and was faced with five pairs of tiger-looking eyes staring at me. Not recognizing who these "raiders" were, I decided to close the door but was refrained from doing so.

One of the men identified himself to me in the words, "We are from the police." Lenquired of him if I could be of any help. He replied that "We are sent to search your quarters" and asked me if I had any "prohibited literature" in my possession. I did not answer the question but rather asked the one who seemed to be the leader of the 'gang' for the warrant they were supposed to have had before any searching could be done. They did not read it, neither allow me to do so, but only showed me a file with my name attached to it.

That did not convince me that they had a warrant, but since they were seven in number, and were armed, I could do nothing but allow them to search.

At the end of their dramatic performance at 8:15 a.m., I had to begin cleaning and clearing up all the 'mess' left by them. They came like 'dumplins' and left like 'Johnny Cakes' anyway, because they did not even know what they were looking for, therefore they could find nothing. Even a list of 'prohibited books' they were supposed to have could not be shown to me and therefore they were "not certain" if a special book was on the list.

At about 8:25 they hung their heads in great disappointment—not only because they did not find any 'prohibited literature', but because throughout the raid I kept a vigilant eye on them so that nothing tricky could be done. They then left, presumably to return in another form.

ROY McNEIL AND THE COMMISSIONER OF POLICE: advise these misguided men in the Force, when and how to disturb decent citizens. Actions like these only aggravate the already bad relationship existing between the police and the public. No one can deny that these politically inspired provocative misdeeds of Her Majesty's Servants are only carried out on the black people of this community. These men as I see it, are trying desperately to take away the character of the black man who tries to help his brothers and sisters to regain their identity and to know themselves. But as one great African intellectual said, "If a man tries to take away the character of my people I'll never forgive him." Let these men beware lest when they think they stand, they fall. Black people are not going to put up with these embarrassments much longer.

PLAIN TALK.

RAS NEGUS

HOW I CAME TO DEFEND RASTA

I was born in Port Morant, St. Thomas, in February 1934. I attended Port Morant School under the headmasterships of H.H. Watson and Pinnock. At about the age of 8 when the Government raided Howell in Spanish Town and break down Pinnacle my mother use to speak about Rasta jing-bang they are coming down from Pinnacle. At that age I was never conscious about what Rasta was. At 14 I happened to meet 2 Rasta brothers and I come to the full consciousness of Rasta. While I was there going among them as a small boy I get to find that they prove some form of genuineness in them. When I say genuine I mean something humanitarian, that is, they teach love.

At 14 I didn't stop trimming my hair as I was developing the concept on the reality surrounding the religion. The fact that really surround the religion is the dignity of black people.

"Before I come to the state of locks I worked as a painter doing private work or work with Public Works contractors. As for now, I hardly have a way of survival, some time I work £30 in December but hardly any more after that.

GARVEY

"The contribution that Garvey has given us black people in Jamaica cannot be bought, cannot be sold and cannot be paid for. I see Garvey as the foundation stone-layer of Black Revolution of black people not only in Jamaica but the world over. He has even given visions to other nations as he gave to the black people. The reason why Garvey had to stress on black is because they are the people who suffer most of all, seeing that he is a black man and seeing his race is in a degraded state, Garvey saw himself before anyone else. So Garvey was a prophet that sparked off the light of some form of re-culturing of black people.

YOUTH

"Well, the youth are willing to co-operate with black struggle and to advance themselves in the cultural field. But right at this moment the oppression of the society make the youth concentrate less on their culture and more on crime. When I say concentrating on crime it is not because they are born criminals but the system forces them to resort to crime as a way of survival. The only way that these things really can be liquidated is if those responsible for the implementation of things that cause crime are removed from influence in the society. This present society doesn't want to be merely reconstructed, it wants to be completely wound up.

Some Rasta youth may distrust Abeng because they don't understand the use of a paper like this. Remember at the meeting at the Extra-Mural when the youth get up and say we should be building schools and things like that. If he had understood the struggle he wouldn't have spoken like that because the establishment of Abeng can lead to the full process of establishing the backbone of change. It can develop sufficient funds to establish the press so broadly and convert the people from this society class who are of goodwill. For, there are many who see the injustice but are afraid to stick out their necks because of intimidation.

Abeng itself can be the horn of freedom. I wouldn't say it is that horn at this present moment. It can be and I have hopes in it and I personally do not see where it is an opportunist paper within my concept. I will do everything to try to get the youth more conscious towards the paper.

ABENG AND THE NEW SOCIETY

The Abeng is a news media and if the people give it the support that it needs I feel that it will be a paper to carry the substantial sound that should stir the people to think for themselves, and that is what the people want. They want criticism about how the society is presently being ruled. Stiff criticism that can show them the facts of things that are done and they don't know about and also show them the dangers."

"To my mind the paper that is telling the truth cannot be subversive. But in this society those who are bad-handling the society would call it subversive. Just as how they blamed Rodney for October 16. That shows what they intend to do with any form of news dealing with justice.

doctors in PRISON

From ABENG PORT ANTONIO CORRESPONDENT

Behind the high grey walls of our prisons, where men and women go to pay for their crime, some are guilty and some aren't.

Now on entering the prison as a first offender, you will find that you are on an island of doom. For inside the prison you enter wearing your own clothing as long as three to four months because you are not yet classed out to work. One can also avoid being classed out for work by paying the classing officer a fine or ten shillings.

BLOOD IS TAKEN

Within seven days after entering the prison your blood is taken for the blood bank. You are called to see the doctor for medical observation in order to class you for labour; you are lined up in a queue of ninety or more persons. On entering the room of the doctor an officer calls your name, you then enter, the officer exclaims "Outside! Next! Outside!" The doctor, without lifting his head at this stage, does not even examine you to see what is wrong; he merely signs the documents set before him.

NO QUESTIONS

The prisoner cannot ask him any question not even to say, "doctor I'm sick," for if you have to do such a thing you might be made better or worse by a half dozen baton licks in the presence of the very doctors. However if you are brave enough to say in his presence, "doctor I am sick," and his attention is drawn to you he would probably say,"come on the sick parade."

ORDERLY MAN

However you are not going to see the doctor himself, you would see a substitute a prison officer who travels with a stethoscope on the sick parade. One would wonder why this officer walks about with this instrument as if he is a doctor when he himself is as deaf as a bat. You the sick reaching before him would be asked a loud question, "A wha do you" as if you are also deaf. You the prisoner may know your ailment as an acute appendicitis. The prison-keeper may explain to the 'Orderly man' who travels with the medicine box, "give him a wash out." This wash out consists of salt physics and ailing you may then be with your acute appendicitis find your ward and drop down fainting. If you want to see the true doctor you would have to pay the officer or the orderly man who is at the doctor's office; then you would have the opportunity of seeing the doctor

ANOTHER WAY

There is still another way of seeing the doctor, this is by being a defaulter, and the same process is used as upon admission to the prison. So the drugs used up in prison are not being distributed to the prisoners.

WRITING THE FACTS

I am not trying to allow the puss to come out of the bag so I am only merely writing on "what goes on inside of the prison."

From this one can tell that the Government 2/- payment plan to go to the Public Hospital for treatment works even inside of prison. This shows that some are getting money under false pretenses, but anyhow it is traditionally known that if the top of the stream is dirty so the bottom must be also.

The next chapter is **"The Mating of Man to Man in Prison and Women to Women".**

ROSH MAS

"Walls, walls, and all that passed between them ... a man unmanned, un-countenanced, given over to the naked stare of self-pity ... society, and the cankering, unyielding sore ... enclosed within these walls a man was shut from light, like a seed within these walls a man was shut from light, like a seed struggling toward the sunlight from between damp stones ... shut away like this a man lost his manhood and became a cypher, and lost his spirit and became insensible stone ... shut in like this, with the rats scampering in the ceiling, and the stale smell of human waste and offal, and the vultures circling eternally in the sky, a man became at last lost to himself utterly and to the world ... shut away a man like this and all you had was his skin - stretched tightly against his body that knew the pang and torture and bitterness and degradation of whip and bludgeon and anklechain, and his shame, and the shame of others with him, all ... all of the man that you shut in here was one with the bricks that went into the hideous walls, never to come out again, like the bricks that held together the hideous cells in darkness, and the mould that grew and ripened on the damp and reeking walls.

All of the men enclosed within these deadening walls, within this sightless, unfeeling darkness stayed here with the generations of lost men that were brought here damned to insensible negation out of sight of the world .. the lost generations came here, were taken up, caught up, lost without memory of the living world ... lost without end in darkness, the spiritless, succeeding generations upon generations, the murderers and rapers of young girls, the spoilers of others, the arsonists, the cut-throats, their manhood slowly squeezed from them, to be drunk up at last by the screaming murderous walls.

The vultures circling eternally outside made shadows on the trampled parade ground ... the vultures seeking offal, drawn there by the close stench, by the reek of dead men stoop up, stinking to the sky. They were free, the vultures. coming to rest on the parade ground, they eyed the stood-up dead contemptuously, they hopped and cawed and fought over hideous refuse, and were free. . .they flapped their wings and circled low and lifted and topped the wall . .free as air, the contemptuous vultures, the bald, hornbeaked, beady-eyed, the respectable, clerical-looking reverend John Crows.

From: **THE HILLS WERE JOYFUL TOGETHER**

LET US GROUND TOGETHER
"TO REMEMBER A BROTHER"
* DENIS SLOLY *
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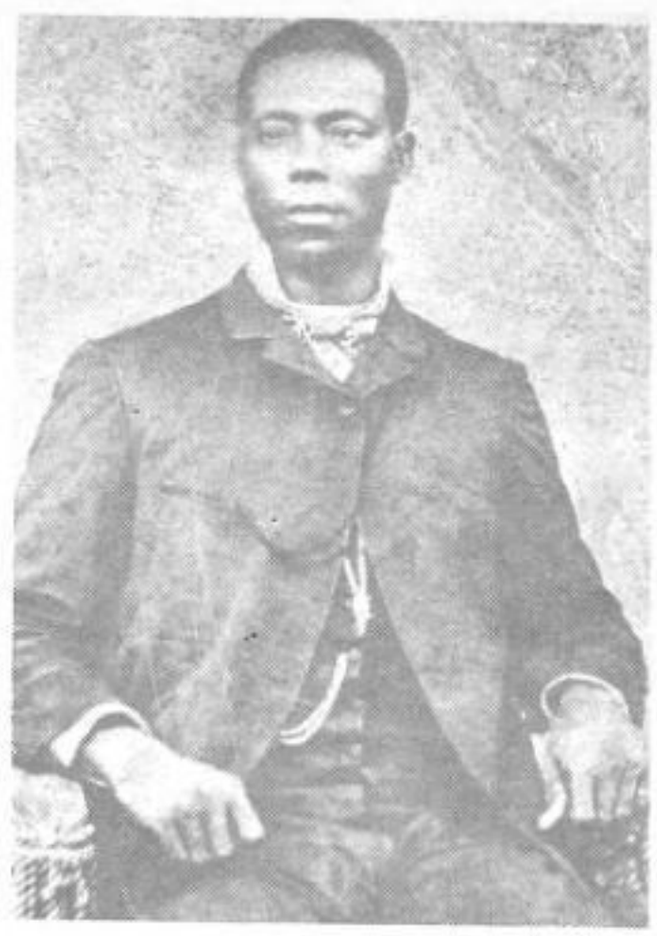
"We the petitioners of St. Thomas in the East do send to inform your Excellency of the mean advantages that has been taken of us from time to time, and more especially this present time, when on Saturday 7th of this month an outrageous assault was committed upon us by the policemen of this parish, by order of the justices, which occasion an outbreaking for which warrants have been issued against innocent persons of which we were compelled to resist. We therefore call upon your Excellency for protection seeing we are Her Majesty's loyal subjects, which protection, if refused, we will be compelled to put our shoulders to the wheel, as we have been imposed upon for a period of 27 years, with due obeisance to the laws of our Queen and country and we can no longer endure the same; therefore is our object of calling upon your Excellency as Governor in Chief and Captain of our island."

"(Signed) JAMES DACRES, J.R. SMITH
JAMES BOWIE, PAUL BOGLE,
JOSEPH KELLY, MOSES BOGLE,
WILLIAM FORBES.

MORANT BAY

THE DIARY OF A REBELLION



August 12, 1865 and after:

At a public meeting held in Morant Bay Paul Bogle was chosen to lead a deputation to Spanish Town to inform the Governor of the suffering of the St. Thomas people. Bogle and the other representatives walked the 45 miles from Stony Gut to Spanish Town, but Governor Eyre refused to see them.

Bogle sent a letter to Queen Victoria telling her of the suffering. Her reply was: the people of Jamaica should work harder and their suffering would end.

They were in the midst of a drought, no work was available, and yet they were told to work harder.

Bogle started organizing from his church in Stony Gut. He set up local government in Stony Gut, with courts to settle land disputes and quarrels among the people.

Moses Bogle, Paul's brother, and a man called McLaren organized the people of Stony Gut, Coly, Spring Gardens and Fonthill.

October 7:

Paul Bogle and a group of people from Stony Gut and other districts attended the trial of Lewis Miller who had been charged with trespassing on an abandoned estate near Stony Gut. That same day a youth charged with assaulting a young woman was being tried. The youth was found guilty by the magistrate, the Courthouse murmured with discontent and Bogle's cousin, James Geoghagen, shouted to the youth: "Pay the fine but don't pay the costs." The Judge replied: "Arrest them. Bring that man to me!" The police advanced. Paul and his brother Moses Bogle, with their supporters, moved as one into the aisle and blocked the policemen. James escaped.

October 9:

Bogle and his followers returned Monday to hear the trespass case. On his way down he posted a petition to the Governor protesting against the injustice of Saturday's case.

"For three years now, no rain has come. Grass-piece and yam-vines are brown with dryness, cane leaves have not much green to them. Thirst and hunger walk through our land, four hundred thousand people have no osnaburgs to their backs!"

That day warrants were issued for the arrest of Paul Bogle and 28 followers for having rescued James Geoghagen from the police.

". . .The Chief Organisers and leaders in the rebellion, Paul and Moses Bogle and old Bowie, were hanged on the ruins of the Court house, the notorious Paul in the centre, Moses on his left hand, old Bowie on the right, all hanged from the centre arch, on which the no less notorious George William Gordon perished so ingloriously."

THE GLEANER & DeCORDOVA'S ADVERTISING SHEET, Oct. 27, 1865

October 10:

A police constable, George Osborn, a Maroon, went with four other policemen to arrest Bogle. That morning they arrived at Stony Gut, and held on to Bogle. Around 500 armed men and women emerged out of the cane piece and from Bogle's chapel. The policemen were taken prisoners, interrogated and released only after they had taken an oath that they would "JOIN THEIR COLOUR AND CLEAVE TO THE BLACKS."

October 11:

McLaren, Moses Bogle and Captain Grant organized the men of Stony Gut, drilled and disciplined them in a military manner. There were three companies, each consisting of 100 men, armed with cutlassed and lances. The captains of each company were James Bowie, Moses Bogle, and James Dacres. Recruits from Coley, Sommerset and Mount Labanus districts had already joined the Stony Gut forces. Mid-day Paul Bogle and 600 men and women set out from Stony Gut. At Coley the marchers divided into two sections: One led by Moses took the road through Spring Garden and Station estate entering Morant Bay from the East where they first attacked the police station and seized 31 muskets, some bayonets and some police uniforms. The other section led by Paul Bogle marched through Blue Mountain Valley and entered the town from the West.

Both sections reinforcing their ranks on the way.

Moses' column arrived first. Vestry was in session. Special Constables were on guard before the Courthouse. When they tried to prevent them from entering the square—**THE WOMEN IN FRONT SURGED FORWARD AND THE CONSTABLES WERE FORCED TO RETREAT.** Paul Bogle and his warriors soon arrived. Custos von Ketelhodt appeared on the balcony and told the people that they had no right to be there. After seeing the angry mood of the people he toned down and cried for "Peace! Peace!" This was met with "War! War!" Paul Bogle shouted: "You know the taxes buckra Englishmen has asked us to pay is more than we can bear. Look how many of you have blood relations in lock-up right now because them can't pay taxes."

"Yes, yes, is true that! True that Deacon!"

Volunteers had been called together by the Custos to meet the armed might of the St. Thomas people. The Custos started reading the Riot Act. While reading it, stones were thrown at the volunteers and Captain Hitchens, their Commander was hit on the head. Custos instructed Captain Hitchens to open fire on the people.

Bogle had anticipated this. All the Constables fired at once and so they all had to reload the same time. He had ordered his forces to attack the Constables as they tried to reload. Many Constables were killed and wounded in this attack, while the others fled into the Courthouse. Captain Hitchens, lay bleeding from a head wound he had received from a woman who threw a bottle at him the moment he gave the word to open fire.

Bogle's Captain Grant then surrounded the Courthouse placing men at all escape points. At least eight were killed when they tried to escape.

The enemy was locked in the Courthouse. At 5:30 p.m. the school beside the Courthouse was set ablaze and the flames quickly spread to set the Courthouse on fire.

The Custos panicked and ran out of the Courthouse straight into the hands of Paul Bogle who finished him with one blow on the head. Mr. Price, a black stooge of the oppressors who had also robbed and exploited the peasants, took refuge in a little kitchen but he was discovered and put to death.

Before they left for Stony Gut, Bogle's men overpowered the prison guards, took control of the prison and released all the prisoners, many of whom joined the ranks of the revolutionaries and marched with them back up to Stony Gut.

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Marcus Garvey

TO THE PEOPLE OF ST. KITTS

"Some people are born into a system and never enquire about it. Sometimes they are dragged in the mud and mire, but those who understand the system BOSS IT.

I refuse to be in rags. I am determined to be a man among men.

I was born 50 years ago in a West Indian country town in Jamaica where black men have no special advantages but disadvantages; where you are slated to be a cowhand or labourer, a blacksmith or shoemaker etc. . . .

I looked at the system that men fixed up for me and I said it did not suit me. If you have not the ability to fix yourself up – some of you are darned well fixed up right now.

And you will stay fixed up until you clear your minds.

"Three hundred years we were brought from Africa to these parts. We have suffered because we knew no better. We must make it right.

"I refuse to swallow any theory that agrees with the system of social life in which I find myself. We must do something to get out of it.

"That system was inclined to sew me up in a bag, but I ripped the bag, and got out and no man shall sew me up again!

"I know how nervous you were, getting this meeting arranged. This is a small place and things of importance do not happen here very often. So anyone coming in from outside is regarded with suspicion. But you need not be afraid.

"Your island is a Garden of Eden–viewed from the waterfront it looks like a Paradise. I have not come here to steal anything. What I would like to steal away is ignorance, so that when I cross the Caribbean I can dump it into the deep Atlantic.

GET HOLD OF THE LAND AND DON'T LET IT GET AWAY FROM YOU. THE PEOPLE WHO OWN THE LAND MAKE THE LAWS!

Black Man Magazine
December 1937

ABENG

Vol. 1 No. 11 April 12, 1969

EDITORIAL COMMITTEE
george beckford
robert hill
trevor munroe
rupert lewis

THE WAY OF ABENG

ABENG is both an example and a means toward a new kind of social outlook in Jamaica. The paper attempts to practise what it preaches and through its behaviour to live up to its analysis.

For instance, the knowledge that Jamaica's ills arise from the fact that Jamaicans do not control Jamaica's wealth means firstly that ABENG has to avoid being controlled by a few men, local or foreign. If a few men ran this venture then it would not be breaking with the society where the people take orders from the big man and his agents. It is time therefore for a newspaper to defend the interests of the people.

Since ABENG is their paper in word and deed, then the big man will do everything to suppress it. Both to present a united front against this as well as show what we can do, all those whose labour goes into the paper must control it. Every vendor is a political share-holder; every comment from a supporter a force on the decisions it makes. If this were not so, then ABENG would be like the PNP and the JLP and the old society they help preserve in which the small man is to take orders but control nothing.

ABENG politics is therefore designed to ground itself in the awakened energies of the people. It cannot and does not survive on advertising, much less on handouts. The only alternative course is to base the paper on those who buy it, recognizing that when support dies, so will ABENG. The parties can keep going even after popular support dies because they get money from the big man to bribe people, buy a few votes and stretch out their life a little longer. Not having bribe money, ABENG has to be one with the people. Furthermore, if the paper failed to communicate and analyse the roots of suffering correctly, sufferers would mash it up.

This oneness with black people makes us different from the PNP, the JLP, or any other P. Their business is to control–Shearer tells workers to obey their so-called leaders and not to take things into their own hands. ABENG has to identify with the workers who are now taking things out of the hands of leaders who betray them. The strategy of ABENG is – from the people to the paper; from the paper to the people and back again. At each stage the paper must raise itself and the people to a more solid union.

A paper written, edited, financed, produced and distributed by committees of the people must subvert the politics of exploitation, give the people experience in collective action and help form the forces for a national community based on freedom and justice for all.

BLOW THE HORN TELL THE PEOPLE

(Letters must be signed. Names withheld on request. Ed.)

CHILD CAPTURE

This thing happened in the house of a very well known person in Morant Bay. Some time ago a lady of Seaforth district sent out her little 13 year old daughter to Morant Bay to get some money from her father in Morant Bay. When coming down she saw a car drive up and asked her where she was going. The driver of this car told the girl that she can come with him. At that time the child did not understand what was coming up for her. She was locked up in a big house, kept in one room and was given food by the washer-woman of the house. The girl was kept there for 15 days. The father by this time had been all about looking for her. He heard what happened and went straight to the Police Station at Morant Bay and made a report.

After he told the police what had happened they told him that he must go up there and get the child and he told them no. They refused to follow him. Some time in the night the father went out to Church Corner, Morant Bay. He saw the child, called her and asked a Special Police to hold her and took her to the station where she was being kept up to the time I was sending this report.

THOMAS WRIGHT

In a letter written by Marcus Garvey, Jnr. published in the Daily Gleaner 31/3/69, the following was left out:

"In conclusion I must ask Thomas Wright, or should I say Thomas Wrong, to answer honestly the following questions:

a) Is it wrong for black people to have the same power in their countries which white and yellow people consider necessary for them to have in theirs?

b) Does Thomas Wright have a vested interest, by virtue of his race or colour, in the continuation of the present Jamaican system which puts the white man at the top, the yellow man next, and the black man at the bottom?

c) What dignity can a black man have when he lives in a society where the poor, the underprivileged and the sufferers are black, and the wealthy and powerful are white, yellow or passing-for-white?"

BUY ABENG
EVERY WEEK

MARCUS GARVEY

It is a fact that Garvey was the only true leader to the nation. Garvey, unlike Busta and Manley, had never thought of leading us black people with a beastly two-party system. It is quite true that Marcus Garvey did not get the chance to free the black man from colonial slavery. But he laid the foundation of love and equality which would bring forth justice and freedom.

A few years ago they gave honour and praise to what they term as the late and great Marcus Garvey. Why it is only now that Busta and Manley and their successors are seeing the great foundation that Garvey had laid for the freedom of the black man not only in Jamaica but in any country that the black man stands as the majority? Where was Manley and Busta when Garvey started the struggle for the rights of the black man? Did they join in the struggle in any possible way? It is only the other day that Manley said that he agrees with Black Power but not when there is violence and bloodshed. It was Marcus Garvey whom he hypocritically praised, said that the black will never live in love and unity without bloodshed. And this I believe if the two parties do not come together as one and work for the people and not the rich foreigners who only come to work sweat and blood out of us for little or nothing.

D. Grant

BLACK POWER

We would appreciate it if you could declare plainly and frankly in your paper your meaning of "Black Power". Who, in your view, should partake in the **Struggle**? What in your estimation is the criteria used to judge whether one is a true Black Power advocate or nay.

In a country as Jamaica which is predominantly black and with a high illiteracy rate, "Black Power" can be and is being misinterpreted to mean enmity and hate by those with black skins for those of every other complexion or shade.

We believe in the principles of economic strength and awareness and dignity for the COLOURED races. These objectives, we think, can be best achieved if those of us who are learned, influential or possess special skills would impart voluntarily some of our knowledge and know-how to our less fortunate "brothers".

Karl A. Goodison
Hubert Jamieson
Valentine Symes

African Battleline

IN THE CONGO THE MURDERERS OF LUMUMBA

The death last week of Joseph Kasavubu removes from the scene the last of the original "big three" of Congolese politics. Patrice Lumumba was murdered less than a year after the former Belgian Congo (now known as the Congo-Kinshasa) became independent in 1960. Moise Tshombe, who led the attempt of the province of Katanga to break away from the rest, is now a prisoner in Algeria after his plane was hijacked. The unrivalled leader in the Congo, therefore, is now the President, Joseph Mobutu, who is also a General in the 38,000 man army. Mobutu has seized power twice in the Congo. In 1960 he took control only a few months after independence, deposed Lumumba, the legal Prime Minister, and later handed him over to Tshombe, who murdered him. Tshombe's attempt to set up Katanga as a separate state failed but so strange are political menoeuvres in the Congo that by 1965 he had become Prime Minister of the whole country! However, he was then overthrown by Mobutu in a second army coup, which also pushed out Kasavubu, President of the Congo since 1960. Mobutu has been in power since then.

What lessons can we learn from this complicated story? First of all, the lesson of the dangers of foreign interference in Africa. In 1960-61 the Soviet Union gave help to Lumumba against Tshombe's breakaway Katanga, which was being financed by Belgian capitalists.

THE U.N.

The United Nations Organisation also intervened, but the British and Americans used it as a mask for their own plans, particularly in getting rid of Lumumba, the only genuine nationalist leader. In the following years American influence grew greatly through financial aid and technical assistance. Now, since Mobutu's second seizure of power, the Belgians, the former colonial exploiters of the Congo, have also returned in large numbers–40,000 of them as teachers, technical 'experts', judges and businessmen. Mobutu is also trying to attract Japanese, West German, Italian and British capitalists into the Congo. He is offering them 'holidays' from taxes of up to five years after they invest in the Congo, free importation of equipment, and tax allowances for depreciation of equipment. This sort of policy is frequently adopted by the poor countries in order to attract capital. But the Congolese – and black people everywhere – should remember that all such a policy really does is make it easier for foreigners to exploit them and take huge profits out of the country.

ALLIANCE WITH WHITES

The other thing that we may learn from Mobutu's rule in the Congo is that there are black leaders who will use any means to stay in power and exploit their people in alliance with the whites. Mobutu played a large part in the murder of Patrice Lumumba, the most devoted and honest leader in the Congo. Yet now he has declared Lumumba to be a National Hero, and says that he is following Lumumba's ideas in his own policy! A few months ago Mobutu invited Pierre Mulele to return to the Congo from exile. Mulele had been one of Lumumba's faithful lieutenants, and in 1964-65 led a rebellion of the sufferers against the tyranny of the Congolese government. When he trusted Mobutu's word and returned, he was arrested and murdered like his former leader. Now we know that across the African battleline we have to face not only whites like Ian Smith, but blacks like President Mobutu!

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